can answer the prayer of faith ? It is not necessary to suppose that prayer and its answer form a separate law of nature, for the answer may come as the result of other laws arranged for this very purpose. Nor is it needful to suppose that God interposes to change his own laws. The analogy of his method of operation in other matters would rather incline us to believe that he has so arranged these laws, that by their agency he may answer prayer without at all interfering with them. We have been endeavouring to develop the plan of providence by which he can secure this end. His agents were at first ordained and marshalled by him for the accomplishment of all the wise designs of his government; and among other ends, they may bring the blessings for which faith is expected to supplicate. He sends an answer to prayer in precisely the same way as he compasses all his other moral designs, as he conveys blessings and inflicts judgments. He does not require to interfere with his own arrangements, for there is an answer provided in the arrangement made by him from all eternity. How is it that God sends us the bounties of his providence ?—how is it that he supplies the many wants of his creatures ?—how is it that he encourages industry ?—how is it that he arrests the plots of wickedness ?—how is it that he punishes in this life notorious offenders against his law ? The answer is, by the skilful pre-arrangements of his providence, whereby the needful events fall out at the very time and in the way required. When the question is asked, How does God answer prayer ? we give the very same reply—it is by a pre-ordained appointment, when God settled the constitution of the world, and set all its parts in order.

There is nothing here opposed to the principles of the Divine government, but everything in consonance with them. We have, in a previous section, shown how events may be joined by a natural tie, by a moral tie, or a religious tie. In

regard to the natural tie, we have shewn that in nature there are beautiful relations in the works of God, not originating in any causal connexion. Again, we have hinted that we may expect God to support his moral law by physical agencies. The illustration of this subject will yet pass under our notice. Meanwhile, we would have it observed, that prayer and its answer may be held as connected by a religious tie. Prayer, we have se«n, is a duty which man, in his present state, owes to his Creator. Man is a